

KISSING
— THE —
THUMBS
— ON —
HEARING
THE NAME OF THE
PROPHET

by
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Translated by
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AhluS-Sunnah Publication

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I didn't originally intend to include this issue in this book. In the month of Ramadaan, however, I had a dream in which a pious person instructed me to incorporate this topic of kissing the two thumbs (Taqbeelul-Ibhaamain) in my book so that it becomes complete. Thus, I have done so.

PROOF OF KISSING THE THUMBS

When hearing the Muazzin proclaim, "Ash'hadu anna Muhammadar-Rasoolullah," it is preferred (Mustahab) to kiss the two thumbs or the shahaadat finger and place them on the eyes. There are many deeni and worldly benefits associated to this, as well as numerous Ahadith documenting its practice. Doing so was even practiced by the Sahaaba, and Muslims everywhere perform it in the belief that it is Mustahab. Salaate-Mas'oodi states, "The Noble Messenger ﷺ is reported to have said, "On the Day of Qiyaamat, I shall search for the person who used to place his thumbs on his eyes when hearing my name during the Azaan. I shall lead him into Jannat." - *Vol. 2, Chapter 20*

Under the ayat, "وإذا ناديتم الى الصلوة" Allama Ismail Haqqi ؒ writes, "Kissing the nails of the thumbs and the shahaadat finger when saying "Muhammadur-Rasoolullah" has been classified as weak (zaeef) because it is not proven from a marfoci Hadith. However, Muhadditheen have agreed that to act upon a zaeef Hadith to incline people towards [good] deeds and instill fear within them is permitted." - *Tafseer Roohul-Bayaan*

Shaami states, "On the testimony (of prophethood) in Azaan, it is Mustahab to say "Sallallaahu Alaika Ya Rasoolallah ﷺ" on the first and "Quratu Aini bika Ya Rasoolallah ﷺ" on the second. Then, place the nails of your thumbs on your eyes and say, "Allahumma Matini bis-Sami wal-Basr." The Holy Prophet ﷺ will lead the person who does this into Jannat. The same has

been documented by Kanzul-Ibaad, Qohistaani and in Fataawa Soofia. Kitaabul-Firdaus states that the Prophet ﷺ has said, "I shall lead into Jannat the person who kisses his thumbnails when hearing "Ash'hadu anna Muhammadar-Rasoolullah." I will also place him amongst the ranks of the inmates of Jannat" The complete discussion on this has been given in the marginal notes on Bahrur-Raa'iq, 'Ramli'. – Vol. 1, *Baabul-Azaan*

This extract has given the reference of 5 books - Kanzul-Ibaad, Fataawa Soofia, Kitaabul-Firdaus, Qohistaani and the marginal notes on Bahrur-Raa'iq. All of them have ruled this practice to be Mustahab. Allama Sakhaawi ؒ states, "Dailmi reports that Hadrat Abu Bakr Siddique ؓ once said, "When I heard the Muazzin say "Ash'hadu anna Muhammadar-Rasoolullah," I said the same, kissed the inner-side of my Kalima finger and placed it on my eyes. When the Holy Prophet ﷺ noticed this, he said, "My intercession becomes obligatory upon he who does the same as my beloved." This Hadith hasn't reached the classification of Sahih." – *Maqaasid-e-Hasanaa*

Quoting the book Moojibaatu-Rahmat, Imam Sakhaawi ؒ further writes, "It is reported from Hadrat Khidr ؑ, "If a person says "Marhaban bi-Habibi Quratu Aini Muhammad ibn Abdullah" when hearing the Muazzin say "Ash'hadu anna Muhammadur-Rasoolullah," then kisses his thumbs and places them on his eyes, never will they (the eyes) be sore." – *Maqaasid-e-Hasanaa*

He further writes that Muhammad ibn Baabaa, narrating his personal experience, states, "Once, due to a heavy wind blowing, a pebble hit my eye and refused to come out. I experienced major pain because of it." *When Muhammad ibn Baabaa heard the Muazzin say "Ash 'hadu anna Muhammadar-Rasoolullah, " he said this ("Quratu Aini...") and, immediately, the pebble fell out."* – *Maqaasid-e-Hasanaa*

Allama Shams Muhammad ibn Saalih Madani ؒ reports Imam Amjad ؒ to have said, "If the person who hears the name of the Noble Messenger ﷺ in the Azaan joins his Kalima finger and his thumbs," "Kisses and places them on his eyes, never will they

be sore." – *Maqaasid-e-Hasanaa*

Imam Amjad ؒ, who was an accomplished scholar in Egypt, further states, "Some non-Arab and Iraqi Mashaikh have said that by this practice, the eyes will never be sore." "From the time I have brought this into practice, even my eyes have not ached." – *Maqaasid-e-Hasanaa*

Ibn Saalih ؒ states, "From the time I heard this benefit, I brought this action into practice. Since then, my eyes haven't become sore and it is my hope that, Insha-Allah, they will never be and I will be saved from being blind." – *Maqaasid-e-Hasanaa*

Imam Hasan ؒ states, "The eyes of he who says "Marhaban bi-Habibi wa Quratu Aini Muhammad ibn Abdullah" when hearing the Muazzin say "Ash'hadu anna Muhammadar-Rasoolullah" and kisses and places his thumbs on them will never pain nor will he become blind." - *Maqaasid-e-Hasanaa*

In short, the book *Maqaasid-e-Hasanaa* confirms this practice by many Imams of the deen. *Sharah Niqaaya* states, "It should be known that it is preferable (Mustahab) to say "Quratu Ami bika Ya Rasoolallah" and place the thumbs on the eyes when hearing the first part of the second shahaadat. The Holy Prophet ﷺ will lead the person who does so into Jannat. *Kanzul-Ibaad* says likewise."

Maulana Jamaal ibn Abdullah ibn Umar Makki ؒ states in his *Fataawa*, "Taqbeelul-Ibhaamain (kissing and placing the thumbs on the eyes when hearing the blessed name of Rasoolullah ﷺ in Azaan) is not just permissible, but Mustahab. Our Mashaikh have elucidated this." "

Allama Muhammad Taahir ؒ, classifying this Hadith as Ghair-Sahih, also states, "There are many reports of this benefit being experienced." – *Takmila Majma Bihaarul-Anwaar*

There are many other quotations besides these that can also be presented. For the sake of conciseness, we make do with only these. My teacher, Murshid and master, Hadrat Sadrul-

Afaadil, Maulana Sayyed Muhammad Naeemuddin Muraadabaai ؒ, states that a very ancient copy of the Injeel (New Testament) has been discovered. It is known as the Gospel of Barnabas and has been translated into almost every language. The majority of its rulings and laws resemble Islamic commands. It's written inside that when Hadrat Adam ؑ wished to see the Noor of the Beloved Mustapha ؑ (Roohul-Quds), the Noor was made bright on the nails of his thumbs. Hadrat Adam ؑ men kissed and placed them on his eyes out of love and appreciation.

The Holy Prophet ﷺ was famously known as Roohul-Quds in the time of Hadrat Esa ؑ. This is why I have translated Roohul-Quds to mean "the Noor of Rasoolullah ﷺ." Refer to my book, Shaan-e-Habibur-Rahman, for a complete discussion on this. Besides the Ulama of the Hanafi muzhab, Ulama from the Shafee and Maaliki muzhabs have also ruled the kissing of the thumbs (Taqbeelul-Ibhaamain) to be Mustahab. A famous Shafee book of Fiqh, I'aaanatut-Taalibeen alaa Hali alfaazi Fat'hil-Mueen, states, "Then kiss and place your thumbs on your eyes. By doing so, never will you become blind nor will your eyes be sore." – Pg. 247, *Egyptian Edition*

Another famous book of the Maaliki muzhab, Kifaayatut-Taalibir-Rabbani li Risaalatibni Abi Zaid Qeerwaani ؒ, after saying much about this practice, states, "Never will the eyes of the person who does so pain, nor will he become blind." – Vol. 1, Pg. 169, *Egyptian Edition*

Shaikh Ali Saeedi Adawi ؒ writes in his commentary of this extract, "The writer didn't mention when the thumbs should be kissed. However, it is reported that some people met Allama Mufassir Nooruddin Khorasaani ؒ at the time of Azaan. When he heard the Muazzin say "Ash'hadu anna Muhammadar-Rasoolullah," he kissed and placed his thumbs on the eyelashes and corner of his eyes, right until the temples. He did this on every shahaadat. When the people asked him about this practice of his, he replied, "I used to kiss my thumbs but stopped after a while. My eyes later became sore. I then saw the Holy Prophet ﷺ in a dream

and he said to me, "Why did you stop kissing your thumbs and placing them on the eyes during the Azaan? If you want your eyes to stop paining, resume this practice." Thus, from then on, I continued this action and gained comfort. The pain didn't return from the time I recommenced this." – Pg. 777; *Extracted from Nahjul-Islamia*

This entire discussion establishes that kissing and placing the thumbs during the Azaan, etc. is Mustahab. It is found as the Sunnat of Hadrat Adam عليه السلام, Abu Bakr Siddique and Imam Hasan عليه السلام. Even Imams of the Shafee and Maaliki muzhabs have ruled it to be Mustahab. In every era, Muslim deemed this practice to have this very ruling, along with the following benefits,

1. The eyes of a person who does this are saved from being sore.
2. Insha-Allah, he will never become blind.
3. It is an excellent cure to remove something problematic to the eyes. These benefits have been experienced several times.
4. The Prophet ﷺ will intercede for the one who practices this.
5. Sayyiduna Rasoolullah ﷺ will also search for the person who used to perform it and lead him into Jannat.

Calling this practice Haraam is sheer ignorance. As long as no explicit proof of its prohibition is found, it cannot be stopped. Muslims deeming something preferable (Mustahab) is sufficient proof for it being so. However, for certification of Karaahat (i.e. to deem something Makrooh), a specific proof is needed. We have already explained and established this in the discussion of Innovation (Bidat).

Note - Direct narrations and Ahadith have been presented regarding this practice in Azaan. Takbeer (Iqaamat) is in the likeness of Azaan, and it has even been called Azaan in the Ahadith. Therefore, kissing and placing the thumbs during the Takbeer is also beneficial and a means of blessings. Besides

these two circumstances, if a person kisses and places his thumbs on his eyes when hearing the blessed name of the Holy Prophet ﷺ, there is no disagreement. Rather, if there is goodness intended, the action will be a means of reward. Without a proof of prohibition, this practice cannot be censored. *Whichever permissible way the Prophet ﷺ is respected is a means of reward.*

OBJECTIONS & ANSWERS TO KISSING THE THUMBS

OBJECTION 1

All the Ahadith that have been presented in proof of kissing the thumbs are weak (zaeef), and a rule of Shariah cannot be established based on a weak Hadith. Imam Sakhaawi, Imam Mulla Ali Qaari and even Imam Shaami رَحْمَةُ اللهِ عَلَيْهِمْ have written in *Maqaasid-e-Hasanaa*, *Mauzuaate-Kabeer* and *Raddul-Mukhtaar* respectively that all of the Ahadith narrated regarding this practice are not Sahih and Marfoo. The author of *Tafseer Roohul-Bayaan* further rejects them being Sahih. Thus, presenting them is futile.

Answer – There are a few replies to this,

1. All of these scholars refute these Ahadith being Marfoo (i.e. they are not Marfoo Sahih), proving that they are Mauqoof Sahih (an acceptable category of Hadith). As a result, after writing that these Ahadith are not Marfoo, Mulla Ali Qaari رَحْمَةُ اللهِ عَلَيْهِمْ states, "I say that when this Hadith's attribution (rafaa) is proven through Hadrat Siddique-Akbar رَضِيَ اللهُ عَنْهُ, it is sufficient for practice because Rasoolullah ﷺ has said, "My Sunnah, as well as that of my Khulafaa, is necessary on you." ^{23,16} - *Mauzuaate-Kabeer*

This means that the Hadith is Mauqoof Sahih, which is adequate when proving something.

2. All of these scholars have said, "These Ahadith are not proven to be Marfoo until the Holy Prophet ﷺ and are not sound (Sahih)." Not being Sahih however, doesn't necessitate that the Ahadith are weak (zaeef) because the rank of Hasan is still sufficient.

3. It is a rule of Usoole-Fiqh and Usoole-Hadith that if a weak Hadith is narrated through several Chains of Narration, it becomes Hasan. Discussing the duas of the body parts in Wudhu, Allama Haskafi رحمته writes, "This Hadith is narrated by Ibn Hibban رحمته, etc. through various Chains of Narration (isnaad)." – *Durre-Mukhtaar, Vol. 1, Baabu Mustahabaatil-Wudhu*

Allama Shaami رحمته states under this, "Some Chains of Narration strengthen others. Consequently, this Hadith has reached the rank of Hasan."

In the first chapter, we have proven that this Hadith is narrated through many chains. Thus, it is Hasan.

4. Even if this Hadith is accepted to be weak, still too is a weak Hadith acceptable in excellence of practice. Allama Shaami رحمته writes discussing the instances of Azaan, "To act upon a weak Hadith in connection to excellence of practice is permissible." – *Raddul-Muhtaar, Vol. 1, Baabul-Azaan*

Here too is there no issue of this practice being Waajib, or Haraam if not done. The Hadith only speaks of the excellence of kissing the thumbs. Therefore, a weak Hadith is sufficient for bringing practice upon. Also, the practice of Muslims strengthens a weak Hadith. Discussing Talqeen (encouraging the recitation of the Kalima) to the deceased, Imam Nawawi رحمته states, "The Hadith about making Talqeen to the deceased does not have a strong Chain of Narration. However, it is strengthened through the practice of the people of Syria and other proofs." – *Kitaabul-Azkaar*

Refer to the books Noorul-Anwaar, Tanzeeh, etc. for more insight into this rule.

5. Even if there was no Hadith mentioned about this practice, still too is the Muslim Ummah's acceptance of it being preferable (Mustahab) a sufficient proof, because the Hadith states, "Whatever is accepted to be good by

Muslims is good in the sight of Allah ﷻ."

6. Kissing the thumbs is a practice (amal) to save one's self from the sickness of the eyes. The experience of the Sufiyya is sufficient in proof of amals. Shah Waliyullah رحمہ اللہ علیہ states, "The path of ijtihaad is open in regard to variant (tasreefi) practices, e.g. doctors making prescriptions." – *Hawaamia*
 Shah Waliyullah رحمہ اللہ علیہ himself has written several amals and taweezs in his book, Al-Qawlul-Jameel, etc. From which Ahadith are these amals and taweezs proven from for you? Allama Shaami رحمہ اللہ علیہ has also written many methods and practices concerning being saved from black-magic, finding a lost object, etc. in his book, Raddul-Muhtaar. Where are the Ahadith which substantiate these practices? When we have proven in the first chapter that this kissing of the thumbs is beneficial for the removal of pain from the eyes, why do you still prohibit it?
7. In the previous chapter, we have proven that Shaami, Sharah Naqaayah, Tafseer Roohul-Bayaan, etc. have accepted kissing the thumbs to be Mustahab. *It should be understood that they are not criticizing the practice being Mustahab, but are merely refuting the Hadith being Marfoo.* This proves that the classification of it being preferable (Mustahab) is absolutely correct.
8. Very well, even if we accept that a weak Hadith doesn't prove something being Mustahab, where is the Hadith which proves that this action is Makrooh? In other words, produce a Hadith which states, "Kissing the thumbs is Makrooh," or "Don't kiss the thumbs," etc. Insha-Allah, nevermind a Sahih Hadith, you will not be able to find even a weak one to prove Dislike. You only base your stance on the thinking of your friends and enmity of Rasoolullah ﷺ.

OBJECTION 2

If Hadrat Adam عليه السلام kissed the nails of his thumbs

because he saw the Noor of Sayyiduna Rasooluillah ﷺ on them, what Noor do people see that makes them kiss theirs? The reason for this kissing is not found here.

Answer – When Sayyidah Haajira ؑ brought her son (Hadrat Ismail ؑ) to the desolate area of Makkah, she ran in search of water between Safaa and Marwa. Why do you run there during Hajj? What water are you in search of? While heading towards the Qurbani, Hadrat Ibrahim ؑ stoned the devil at three places. Why do you also throw stones there? Which Shaitaan is deceiving you then? For a specific need, the Holy Prophet ﷺ strutted (raml) in Tawaaf to demonstrate the power of the Muslims to the Disbelievers. Why do you still perform raml in the Tawaaf-e-Qudoom? Where are the Kaafirs who are supposedly looking at you at that point?

Some actions of the prophets become so accepted that their remembrance is kept alive even through the need that spurred them no longer exist. Likewise is this action of Hadrat Adam ؑ.

OBJECTION 3

Why do you specifically kiss the thumbnails when hearing the Prophet's ﷺ name? Why not kiss something else like the hands, feet, clothes, etc.? What is so special about the nails?

Answer – The thumbnails are kissed because they are documented in the narrations. To search for the reason in specified things is not necessary. However, if you really want to know why, we shall respond. Under the ayat, "لهما سواتهما بدت" Tafseer Khaazin and Roohul-Bayaan state that the clothes of Hadrat Adam ؑ in Jannat was made of nails. In other words, there was a sheet of nails over the entire body which was very soft and beautiful. When Hadrat Adam ؑ came under the censoring of Allah ﷻ, this sheet was removed, but nails have been kept on the tips of our fingers as a remembrance.

We come to know that nails are the apparel of Jannat. Through the Sadaqah of the Holy Prophet ﷺ, we shall attain Jannat, and we therefore kiss the heavenly apparel when hearing his name. This is just like how we kiss the Hajar-e-Aswad of the Kaaba. We kiss it because it is heavenly (and do not kiss the rest of the Kaaba). The Hajar-e-Aswad is the remembrance of the Jannati home which was brought down on the earth for Hadrat Adam ~~ؑ~~ but was later lifted up during the flood of Hadrat Nuh ~~ؑ~~. The Hajar-e-Aswad of today is its remembrance. Likewise, the nails are the remembrance of the clothes of Jannah.